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Contents.

	PAGE
What Constitutes Civilisation?—By Richard F. Patterson	1
Lessons from the Book of Isaiah.—By Rev. H. J. Rossington, M.A., B.D.	3
Mr. John Smyth, M.A., and the Remonstrant Synod's Sustentation Fund.—By Rev. Jas. Kennedy.	4
Ballyhemlin: Seventy-fifth Anniversary	6
Woman's Mission.—By Miss Mellone	8
Reports: Ballee; Ballyhemlin; Downpatrick; Dromore; Greyabbey; Kilwaughter	9-11
Obituary—Mr. Hugh Robert M'Robert	11
Births; Marriage; Deaths	11

WHAT CONSTITUTES CIVILISATION?

By Richard F. Patterson.

IT is extremely difficult to say what exactly constitutes civilisation. Our scientific friends would tell us that the advance of science is the most important factor in civilisation. According to them the ancient Greeks and Romans were not so civilised as we are because they did not enjoy the blessings of electric light, telephone, telegraph, steam locomotion and such-like modern inventions. There is no doubt that new contrivances of this kind greatly alter national life. Thus the North American Indians completely changed their mode of life owing to the introduction of the rifle and the horse. But after all, such things are merely externals; they do not alter the important and deep-seated parts of men's characters; and although modern inventions have completely altered our mode of life from that of the ancients, it is open to question whether human nature has altered much in the last three thousand years, or whether ideas of morality have much improved. So it is that the writings of the ancients have not been superseded for us by modern productions; if human nature had undergone a complete metamorphosis since the time of Aristophanes and Plautus, those authors would cease to amuse us except as a reflection of what has been. As it is, we see in them a delineation of characters such as exist all round us to-day.

Others, of a more stupid cast of mind than the scientist, will inform us that the proper method of weighing civilisation is by its luxuries. In proportion as an age has luxuries over and above what it requires so is its civilisation greater or less. Such a view is almost too silly to require refutation. If we are to judge of civilisation in this way, the age of Nero would be perhaps the most civilised in the history of the world. It was an age of immense private fortunes, of *nouveaux riches* who scarcely knew how to spend the money they had acquired (as Trimalchio of Petronius), of lavish dinner-parties, given regardless of expense, and accompanied by all kinds of novel spectacles

and amusements, of circus games and gladiatorial shows; in short an age of such luxury that Nero and his court exhausted all refined methods of amusement, and were obliged to seek their pleasures in the stews and reeking slums of Rome. Yet in Nero's time public morality was perhaps lower than at any other time (our own reign of Charles II. perhaps running it close) and although life abounded with luxuries, yet it was very far from being truly civilised.

We do not wish to prove that life at the present day is less civilised than it was in the best times of the ancient world; we only wish to shew that it is not nearly so much more civilised as the average person is apt to suppose. There is no doubt that the world has advanced, even the greatest pessimist on earth must concede that point. What is more, modern civilisation is much more widely diffused than that of the ancients. The glory of Athens at its prime has perhaps never been equalled, but then Athens was only a small town in a small country in a small continent. Then science and learning have advanced so much that theories which were held only by the most advanced scientists of Greece have now become commonplaces of which nobody is ignorant. The child of to-day is wiser than the man of yesterday. Of course that which has more than anything else promoted civilisation, that which gives the modern world something that even the best of the ancients fell short of, is Christianity. It was this alone which prevented the utter extinction of civilisation during the terrible period known as the Dark Ages, and this it was that helped to bring about the glorious period of the Renaissance. Christianity too has set modern civilisation on a firmer basis than that which supported the civilisation of Greece and Rome and of older countries still such as Egypt, Persia, and Babylonia. Men have now got a general idea that it is not quite right to murder, rob and plunder, to break treaties, and to assassinate monarchs; and though practices of this kind still exist, yet the general tone of public opinion is much more against them than it was of old. On the whole the modern football match is a less brutal form of entertainment than the ancient gladiatorial show, though the crowds that flock to the Crystal Palace and other places to see these matches are larger than those which used to frequent the Circus Maximus; and although the attention of the mob is still fixed (to alter Juvenal slightly) on cheap beer and circus games, yet there is an element of refinement creeping into the common people owing to the spread of education, which next to Christianity is the chief factor in promoting true civilisation. Indeed true civilisation consists in going further and further away from our similarity to the brute and in advancing nearer and nearer to the divine ideal which Christ set up for us. As far as science and education tend to promote the attainment of that ideal so far they are aids to civilisation. But mere knowledge or mere new inventions do not promote civilisation of themselves any more than mere comforts do. The real essential of civilisation therefore is a wider education for all, that they may know the greatness of God and the importance of the Christian ideal, that they may learn to take life seriously and to work for the good of the community; and finally that each man may be able to give his must valuable contribution to humanity—his own soul.

Love engenders love, and one who is loved can easily govern.

The world will not attain its goal so speedily as we expect and desire. There are always retarding demons, who start in opposition at every point, so that although the whole progresses, it is but slowly. Only live on and you will find that I am right.—Goethe.

LESSONS FROM THE BOOK OF ISAIAH.

[In connection with the Scheme of Systematic Instruction for the Sunday Schools of the Irish Non-Subscribing Presbyterian Association, 1908-9.]

By Rev. H. J. Rossington, M.A., B.D.

III.

Isaiah xlii. 1-4.—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spriit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

We have seen in our last lesson that the Servant of Yahweh is none other than the nation of Israel, although the latter is spoken of as if it were an individual. Let us carefully examine the thought of the above verses to see why Israel is so regarded. The prophet gives us a kind of word-picture which readily divides into five parts. It will be better to deal with these separately:—

(1). *Israel is chosen by Yahweh.*

This is emphasised not only in the opening words of the above section but also elsewhere (See xli. 8-9). It is Yahweh who has specially selected Israel to do his great work. Thus we have the term "*My* Servant." And just as any worthy master finds pleasure and satisfaction in a servant who is faithfully carrying out his purposes, so Yahweh is drawn to the one elected to accomplish his designs. The Servant is no mere passive instrument but one who has entered into a close and tender relationship—he is the one in whom the soul of Yahweh delighteth.

Now this thought has also a general application. Almost all great men and women who have undertaken a difficult and unselfish task have felt themselves to be God's workers or servants. The prophet is putting the matter from God's point of view and telling us how God thinks of Israel and what he has done for Israel to make it equal to its great task. But it is also helpful to look at the matter from man's point of view. How frequently Jesus is thought of as the one sent by God! He is chosen for the divine service, just as St. Paul believes he is chosen to be God's apostle. Thus, such men, because they receive their high commission from God, are always humble, never boasting of their achievements but always thinking of them as due to God. This it is which prompts St. Paul to say: "By the grace of God I am what I am."

Has not this thought also a lesson for us? Are we not also God's servants in so far as we do necessary, helpful and unselfish work? The doing of our work well and faithfully brings us ever nearer to God and we can most truly believe that He thinks of each of His servants in this way: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth."

(2). *Israel is Prepared by Yahweh.*

It is not enough that Israel should be chosen to do a divine task. Frequently human strength seems insufficient for the great work. But God does not leave His servant to stand alone. He upholds him by His power, He endows him with His spirit. Thus divinely equipped for the task Israel has a real chance of success.

Fortunately, this particular truth is splendidly illustrated for us in the very Book of Isaiah from which our lessons are taken. Let anyone turn to chapter vi. in order to see how a great prophet, the First Isaiah, was made fit to do God's work. When he first thinks of the divine nature of the task to which he is called he is conscious of his weakness and his imperfection and can only cry out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." (Is. vi. 5). The question is: How can he, a man of unclean lips, deliver

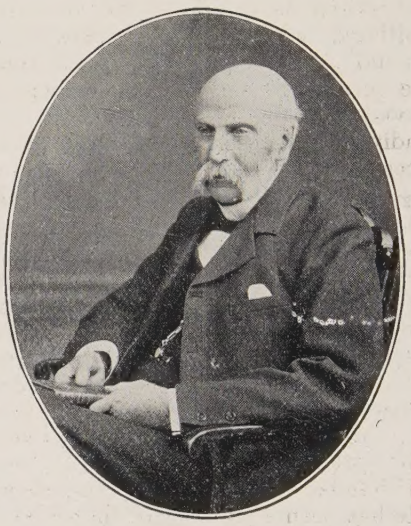
rightly a divine message? The answer is clearly given, although it is cast in the form of a vision. A live coal from the divine altar touches his lips and he is told: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (vi. 7). That is to say, the sending of the divine spirit makes the prophet think no longer of his human sin and imperfection. God has prepared him for the work he wishes him to do. Therefore, when God asks: "Whom shall I send, and who will go for us?" the prophet no longer hesitates but boldly declares: "Here am I, send me." (Is. vi. 8). God had made him not only equal to but eager for the divine work.

Now, in the case of the servant there is the same primary unfitness for Yahweh's service. Israel had fallen away from Yahweh—it had shown itself "a people of unclean lips." Of itself it could do nothing; with the divine aid, and strengthened by the divine spirit, it was equal to the task. Thus, following upon the choice of Israel, comes its preparation by Yahweh.

Here, again, the thought is of quite general significance and value. It is characteristic of most great teachers and reformers that they confidently look to God for help, that they believe themselves specially equipped to do His work. When Jesus is thinking of the carrying on of his work by his disciples he knows the difficulties and the dangers that will await them, but, speaking from his own experience, can assure them that they will not have to meet them alone and unaided. God's spirit will come upon them. Hence he says to them: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matthew x. 19-20).

So likewise the confidence which Christ desired to impart to his disciples may characterise us. If we are in truth God's servants, if we are doing any task which meets with His approval we may rest assured that He will be our stay and uphold us. The very thought that it is God's service is in itself an inspiration. How much more than that it appears if we really believe that He not only chooses his servants but also fits them for their divine task!

(To be continued.)



MR. JOHN SMYTH, M.A.

And the Remonstrant Synod's Sustentation Fund.

By Rev. James Kennedy.

IT will be learned with regret by the members of our denomination in general, that after nearly thirty-seven years of faithful service Mr. Smyth finds it necessary to relinquish the Treasurership of the Remonstrant Synod's Sustentation Fund. He gave his valued services to his Church in several capacities such as trusteeships of different funds, membership of several committees, Governorship of the Orphan Society and membership of the Re-Organisation Committee. After the disestablishment of the Churches in 1869, an effort was made to organise a fund on the double basis

of Commutation of Regium Donum by the ministers, and contributions on the part of the laity, but unhappy differences of opinion on matters of Church government prevented united effort by the constituent churches of the whole Association. A similar effort to be confined to the Remonstrant Synod failed through the apathy of the ministers and members of the smaller congregations. After a short interval Mr. Smyth in conjunction with a few others, lay and clerical, most of whom have joined the majority, initiated a scheme of Sustentation in aid of such congregations as could be induced to join, on the basis of donations from congregations and individual subscribers—ministers in receipt of Regium Donum to pay 2½ per cent. of their stipend annually, and congregations to contribute 4s. per annum per stipend payer. Mr. Smyth worked indefatigably and with such success that the fund at first, but a little thing by wise management pays now at the rate of £60 per year to ten congregations. Our good friend's efforts were not confined to the financial interests of his Church. He worked most zealously in the cause of Sunday Schools and Temperance. He has been a member of the Order of Good Templars since the founding thereof, and living as he did in a locality noted for its sociality and in which wealth and luxury abounded, the maintenance of such a position required no small amount of courage. As a mark of the high appreciation in which he is held by the members of the Order, his portrait has been hung beside that of his friend Mr. John Simms, of Parkmount, in the Good Templars' Hall, Banbridge. Sitting beside Mr. Smyth in Synod or committee, few would suspect in the unassuming gentleman of quiet restrained demeanour a man not only of ordinary culture but of high scientific attainments.

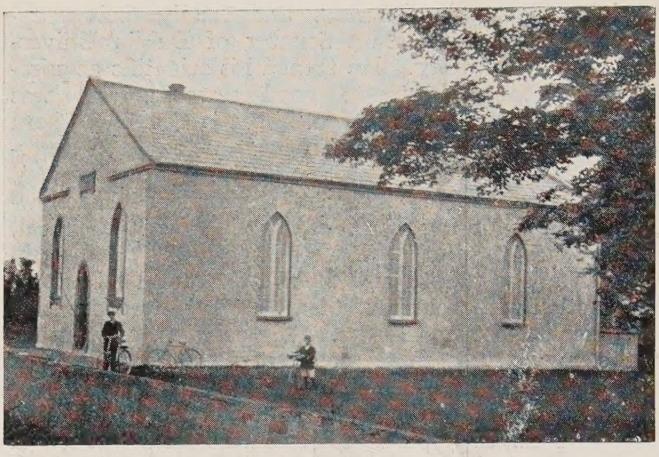
Mr. Smyth studied at Drogheda Grammar School and subsequently at Trinity College, Dublin, graduating M.A. and obtaining the Diploma of Engineering, and finally being appointed a Senator of Dublin University. He turned his scientific acquirements to good purpose, and was Civil Engineer on the Great Northern Railway—Engineer of the Bann Reservoir Company (active and consulting). He was consulting member of the following societies, viz., Royal Chemical, Royal Meteorological, Royal Dublin Society, Belfast Natural History, member of the general committee of the British Association, and author of many contributions to these and other learned societies. He was the inventor of the ozonemeter and other apparatus applied to scientific and industrial purposes. And yet with all his high literary and scientific attainments, he was, and is, a faithful and zealous worker in the financial and other interests of a small and despised denomination—the patient and affectionate Sunday School teacher, the courageous advocate of Total Abstinence and a regular, devout and reverent worshipper with his family on the Lord's Day in the Church of his fathers. He is no "indifferentist" though broad and generous in his religious sympathies. Our denomination has a right to be proud of and to honour such a member as Mr. Smyth, and to hope that he may be spared many years to enjoy the affection of his family and the respect of his friends. Mr. Smyth married, in January, 1878, Anna Florence, daughter of the late William Haughton, Chairman of the Great Southern and Western Railway, and has issue two sons.

If we could wait! The only fault's
with time:
All men become good creatures—but
so slow!

R. Browning.

I have vowed my life unto God; and if the Lord cut me off, and suffer me to live no longer, then I shall glorify him, and give up myself to his service.

Sir Philip Sidney.



BALLYHEMLIN REMONSTRANT PRESBYTERIAN CHURCH.

BALLYHEMLIN SEVENTY-FIFTH ANNIVERSARY.

THE Seventy-fifth Anniversary of the Ballyhemlin Remonstrant Presbyterian Congregation was held on Sunday, August 2nd. The minister (Rev. Charles Thrift) referred to the interesting fact that at least four of the present members, viz., Mrs. Eliza Allen, Miss Lydia Rankin, Miss Anne Millar and Mr. James Rankin have been connected with the congregation from its origin.

The following historical notes were gathered from his address. The congregation dates its beginning from a sermon by the Rev. Dr. Montgomery, delivered in a field at Kirkcubbin to a large audience, in the spring of 1833. This was immediately followed up by a series of services conducted by the Rev. Fletcher Blakely, of Moneyrea, and others and held in a barn-loft in the seaside village of Ballyhalbert. The services were so successful that on July 14th, 1833, a memorial from a number of families residing in Kirkcubbin, Ballyhalbert and Ballywalter, was presented to the Remonstrant Synod of Ulster, praying that they might be formed into a congregation to be called by the name Ballyhemlin. To this the Synod consented and a regular supply of preachers were sent to Ballyhalbert for about a year and a half. By this time a neat meeting-house had been erected by the congregation at Ballyhemlin midway between Kirkcubbin and Ballyhalbert, and in November, 1834, the Rev William H. Doherty, a licentiate of the Templepatrick Remonstrant Presbytery, was ordained as the first pastor. A time of theological controversy followed in which the minister and his people engaged with much courage and fidelity to truth, and the Rev. W. H. Doherty's two booklets, "Plain Words for Plain Men," addressed to the Presbyterians of the district, were masterpieces of argument for the truth of the Remonstrant cause. In 1838 the minister resigned, having been called to the pastorate of the newly-formed Remonstrant Congregation of Comber, and in the same year the Rev. Alexander Orr was installed pastor at Ballyhemlin, which position he nobly and honourably held for the next thirty years. In addition to his ministry he conducted a school for boys at his residence in Kirkcubbin, and quite a number of the Unitarian laity of the county received their education from him. He died in 1869, and in that year the Regium Donum was withdrawn and the congregation found themselves faced by a serious financial problem, which, however, they courageously faced and solved. For the next two years the Rev. James Cooper ministered to the congregation and during this time they contributed and collected from the public a sufficient sum of money to build a modest manse which was erected in a pleasant place on the seashore near Ballywalter.

In 1872 the Rev. James M'Ferran was installed to the pastorate and min-

istered at Ballyhemlin until his death in 1896.

Owing to the great decline in population in country districts the congregation had become much reduced in numbers, but since the ordination of the Rev. Charles Thrift by the Presbytery of Bangor on August 4th, 1896, their numbers have considerably increased, and for the last twelve years the congregation has had a very successful career. One encouraging feature in connection with it is its large proportion of young and earnest adherents.

MRS. ALLEN, NUNSQUARTER, KIRKCUBBIN.

It is impossible to set forth even the briefest account of the Ballyhemlin Meeting-house without calling to mind thoughts of Mrs. Allen, the oldest, most respected member of the Congregation. With her kind permission we are enabled to give our readers the accompanying picture. Born at Ballyobican House on the 14th June, 1816, Mrs. Allen is now in her 93rd year and one may safely infer that not only is she the oldest member of the Ballyhemlin Congregation but probably the oldest Non-Subscribing Presbyterian in Ireland. Truly time in its flight has been kind to Mrs. Allen for notwithstanding her remarkably advanced years she is still bright and cheerful and in full possession of all her faculties. She takes a lively interest in the social, political, and religious movements of the day and is quite able even yet to form sound and decided opinions thereupon. Physically not less than mentally Mrs. Allen has been blessed. She has no "spare time" but is always industriously engaged. On the Sunday she is rarely absent from her pew in the Ballyhemlin Meeting-house, "being absent," says her minister, Rev. Charles Thrift, "on an average two Sundays in the year." "And further," says Mr. Thrift, "I think young people might profit by her splendid example."

In 1845 Eliza Allen married her cousin, William Allen, Barrister-at-law, son of James Allen, of Nunsquarter, near Kirkcubbin. On his appointment as Stipendiary Magistrate for Dublin and Kingston, they removed to Dublin and were for a time connected with the Stephen's Green Unitarian Church. Mr. Allen died in 1884.

Mrs. Allen well remembers the origin of the Ballyhemlin Congregation. Speaking on this subject she said: "Dr. Montgomery preached in a field at Nunsquarter. It was a novelty in those days. It was a very warm day and he preached the greater part of the evening, and all the countryside was there. At the conclusion of the serivce he sat down exhausted and covered his head and face with a large orange-coloured handkerchief. Before the

meeting-house was built we worshipped in a barn-loft in Ballyhalbert and approached the loft by means of a ladder through a trap-door in the floor."

We are sure this brief account of Mrs. Allen will be interesting to many of our readers and we especially commend to all for their emulation her regular and faithful attendance at divine worship.—*Ed. N.S.P.*

WOMAN'S MISSION.

By Miss Mellone.

IN my last article, I discussed the question of woman's education. I stated that such education should first include a training in the ordinary home duties. No woman has the right to consider herself "educated" unless she is a competent home-maker. Further, she must be educated so that she can support herself if needs be. This point need hardly be discussed now. It is generally admitted, as Dr. Savage, of America, says, that the woman who can earn her own living, can stand on her own feet, knows what are the real conditions of life, is much more likely to make a wise and happy marriage, to be a true mate for her husband, and a noble mother to her children than one who has been brought up as a doll.

But more than this is needed. A woman should be educated, not only that she may be able to earn her own bread, but that she may be a help-meet to her husband, in his study, in his business; and more important still, we want to "form mothers who can teach their children," as the great Napoleon said. A girl should study science, not only because scientific knowledge has a definite market value, but because such study is an invaluable training in habits of observation, of exact thinking. Some one has referred to the "habitual slovenliness of female thinking," and there is truth in the phrase. We are far too ready to jump to conclusions, to assume a thing to be true, because we want it to be true, and in our arguments we take for granted the very thing we want to prove. Those two excuses so common on a girl's lips—"I did not notice," "I did not think," prove how sorely we need to be *trained* to think and to notice, a training which can be gained most easily through the study of science.

Further, a girl should study history and literature, not only because such knowledge may help her to gain a living as a teacher, but to widen her sympathy, to quicken her imagination. We women often live in a very narrow circle, and have but little choice of companionship; let us at least have the power to escape from the little world of our own homes into the great world of the past, to turn from the often uninteresting talk of everyday to the noble and true writers of all times—and of the amusing and witty ones as well, for we do not live by instruction alone.

But I must not go into any more detail, or I shall tire every one. All I want to urge is that a girl's education should, as Ruskin says, be more, not less, serious than a boy's, so that the qualities of patience and seriousness may be added to her natural quickness of thought. And moreover, that her judgment may be trained, that she may be accustomed to look beyond the obvious effect to the causes leading to it.

We hear much of womanly pity, womanly sympathy; too often I fear it is the sort of pity which gives a penny to a starving child, without a thought about the causes which have led to its suffering, or about the question whether such a gift is the best way of helping the poor little thing.

Justice, courage, honour, and truth, these are the qualities which a woman needs as well as gentleness, sympathy, pity. All the stories of virgin martyrs, who gave up their lives for their faith, all the lives of noble nurses, who faced death daily for the sake of sufferers, show that women are capable of these qualities. Hold up these lives as examples to girls, teach them that these

qualities are the pillars of their being, then will they grow, not less womanly, less charming, less able to be the help and comfort of man, but more capable of giving the true help which a noble woman can give.

"Let us make a help-meet for him," so runs the old story in the Book of Genesis. Not a servant, not a plaything, we note, but a help-meet, an equal, one without whom man is not complete, even as she is not complete without him. This is woman's mission; and everything which makes her a stronger, wiser, truer woman, helps her to fulfil it more worthily.

REPORTS.

Ballee.—The Ballee Non-Subscribing Church Choir enjoyed an excursion on the afternoon of the 6th August, the weather being ideally fine. Starting by brake from the national school, the party proceeded to the quiet seaside village of Ballyhornan, and thence by boat across the adjoining bay to Gunn's Island. Lunch having been taken, no time was lost in exploring the island, the splendid and varied views from many vantage points being greatly admired, while the scaling of its rocky-bound slopes taxed to the utmost the resources and energies of even the most active. A round of amusements followed, and all too soon the time came when it was necessary to recross the placid waters of Ballyhornan Bay. Dry land having been reached once more, the horses' heads were turned towards Bishopscourt, where, on arrival, all were hospitably entertained at tea by Rev. J. H. Bibby. Games followed with untiring energy until twilight, and acknowledgment having been made of the kindness of their minister, the excursionists were rapidly driven in the gathering darkness back to the starting point, where, after the singing of "Auld Lang Syne," the several members of a tired but happy party wended their various ways homewards.

Ballyhemlin.—The scholars of this Sunday School, with friends and young people of the Ballyhemlin Congregation, held their annual Sunday School treat on Tuesday, 11th August. Two brakes, two cars, and bicycles conveyed the party from Ballyhalbert via Ballyhemlin and Kirkcubbin to Portaferry, where the day was spent. On arrival, the minister, Rev. C. Thrift, assisted by a number of his young people, dispensed light refreshments in the Orange Hall, after which the excursionists formed themselves into small groups and went forth to see what was to be seen of a most beautiful and charming place. At four o'clock tea was ready in the Orange Hall, and needless to remark all came in in due time and much appreciated the good things placed before them. After tea a short stroll brought our day at Portaferry near to a close. A final snapshot had to be taken, a last look at the pretty panoramic view of land and sea, and then about 7 o'clock we got to our vehicles and prepared to move in a homeward direction. The drive was via Cloughey and Portavogie. It was a beautiful moonlight night. By nine o'clock Ballyhalbert, the little village by the sea, was reached, and we departed to our homes feeling that we had had a real good time.

Downpatrick.—On Thursday, July 30th, our annual excursion took place. The scholars of both schools met in Downpatrick Schoolroom, and accompanied by their teachers and friends marched with banners flying to the station headed by the Hollymount Flute Band. Here a large number of parents and others waited for the special train to take them to Ardglass. On these occasions Newcastle has generally been our destination, but this year it was thought well to make a change, and to re-visit after an interval of some years this quiet village by the sea. By the kindness of the committee of the Golf Club we were permitted to have the rooms for shelter in case of rain, and to have refreshments and games on the lawn in front of the Golf House. The ground is admirably adapted for such a gathering, being level and nicely kept, with terraces facing the sea, so that the

elders could sit and see the children at their games and the young folk at the ring and dance, or look out on the sunlit expanse of ocean, and watch the fishing boats as one by one they issued from the harbour. The day was beautiful and the place ideal. It was rather warm for much physical exertion, and it was well on in the afternoon before any such attempt was made. A photograph was taken of a large number of the children and others by a friend, Mr. Gibson, who kindly attended for this purpose. Soon after 6 o'clock preparations were made for departure, and after arriving at Downpatrick the children reformed in procession, and marched to the church to the stirring music of the flute and drum. After a few words from the Minister, the Rev. M. S. Dunbar, thanking the members of the band for their services, and all others who had helped towards the day's success, the company dispersed.

Dromore.—The annual fete is an occasion looked forward to by old and young with feelings of lively anticipation which this year were more apparent as the place selected, viz., Warrenpoint, has not been visited for more than twenty years, and consequently was quite unknown to the younger generation. The scholars, accompanied by their teachers, parents and many friends, journeyed thither by special train on Thursday, June 25th, and, as the weather was gloriously fine, the day passed pleasantly and quickly. Tea and luncheon were served to the scholars in the handsome Pavilion belonging to the Railway Company. Some members of the party availed themselves of the boat excursion to Greenore; others, preferring terra firma, journeyed to Rostrevor and thence up the mountain to the "Giant's Stone," where they were amply rewarded for their exertions by the enjoyment of the lovely prospect which this situation affords of Warrenpoint and much of the surrounding country. Fortunately there was no mishap as was the case a year or two ago at Newcastle when a little fellow got lost amongst the scholars of another school and was taken with them to Portadown, there to remain in the police barracks until the next morning. All returned home happy in the consciousness of having spent a most enjoyable day.

Greyabbey.—In the First Presbyterian Meeting-house a very successful floral service was held on Sunday afternoon, 19th July. The church was tastefully decorated for the occasion, and one hardly recognised the prim squareness of the old Puritan building after the work of the ladies and gentlemen who undertook the task of arranging the plants and flowers. The preacher was the Rev. G. J. Slipper, Moneyrea, who delivered a highly instructive and inspiring address, from the text, "The flowers appear upon the earth, the time of singing is come." (Song of Solomon ii. 12). The musical part of the service reflects great credit on the members of the choir, and was much appreciated by the large congregation present. Especially would we mention the soloist, Miss M. Barnes, who sang with great taste and feeling that grand old hymn, "Nearer my God to Thee." After the service friends from Moneyrea and Ballyhalbert were entertained to tea in the vestry by the ladies of the choir.

Kilwaughter.—On Saturday, 25th ult. the scholars, teachers and friends of this Sunday School held their annual summer fete. At 4 o'clock after praise and prayer, conducted by Rev. J. Kennedy, a bountiful tea was served to all and sundry in the old School House under the superintendence of Mr. and Mrs. M'Keown, after which headed by the Killyglen Flute Band the party walked in procession to the field put at their service by Mr. S. M. Bailie. Mr. and Mrs. Bailie happened to be in Paris, but their friendly interest in the young folk was testified by a plentiful supply of sweets and lemonade. In the field the usual games, dancing, etc., etc., were heartily indulged in till

the shades of evening began to close in, when the large assembly which included many friends of other churches separated for their homes. It was most gratifying to see the elder members of the Congregation—mothers and fathers, too, with children in arms, grandfathers and grandmothers, joining the company and testifying by their evident pleasure their good feeling and loyalty to their Church and School. From the minister's point of view the Kilwaughter folk only lack one thing to being perfect and *that* is a more regular attendance in their House of Prayer on Sundays; and in thanking the teachers for their self-denying services given from Sunday to Sunday he wished to mention that the expense of such entertainments, books, etc., etc., are borne almost exclusively by the pupils themselves.

OBITUARY.

Mr. HUGH ROBERT M'ROBERT.

We regret to record the death of Mr. Hugh Robert M'Robert, which took place at his residence, The Square, Ballynahinch, on Tuesday morning, 18th August. Mr. M'Robert had for almost half a century carried on successfully in Ballynahinch the business of a woollen draper. He was in his seventy-first year, having been born in 1837 at Rademon Cottage, Crossgar, the seat of the famous academy conducted in the late years of the eighteenth and the early years of the nineteenth centuries by the Rev. Moses Nelson. Although Mr. M'Robert had been in failing health for the past twelve months, the end came somewhat suddenly. On Sunday he was feeling much better, and there seemed some ground for the hope that he might be spared to his family a while longer. On Monday morning, however, a stroke of paralysis made it evident that death was at hand. Mr. M'Robert was of retiring disposition, and did not take much part in public affairs. His private life was pure and honourable, and no one has ever been heard to say that he knowingly did what was wrong His integrity was never questioned, and all his business undertakings were carried out with the strictest honesty. In politics Mr. M'Robert was a strong Unionist. His religious sympathies were with the Unitarian Church, of which he was a lifelong member. He held the office of treasurer in the Unitarian Congregation of Rademon, and discharged with efficiency the duties of that position. He had also served as a governor of the Orphan Society of the Non-Subscribing Presbyterian Association. For many years he acted as one of the auditors of the Sustentation Fund of the Remonstrant Synod of Ulster. Whilst health permitted he was regular in his attendance at the meetings of these religious organisations, and took a deep interest in all the affairs of the Unitarian body. His death leaves a gap which it will not be easy to fill. Mr. M'Robert married in 1880, Helena, daughter of the late Rev. Joseph M'Fadden, of Ballyclare, and is survived by his widow, daughter, and two sons, both of whom are engaged in the banking business, one in Belfast and the other in Ballina. The funeral took place on Thursday, 20th August, at Rademon.

Births.

ROSSINGTON.—July 31, at Ardeevin, Cadogan Park, the wife of the Rev. H. J. Rossington—a son.

THRIFT.—July 31, at Ballyhemlin Manse, Ballywalter, Co. Down, the wife of the Rev. Charles Thrift—a daughter.

Marriage.

M'KEOWN—ALGEO.—August 3, at First Derry Presbyterian Church, by the Rev. James M'Granahan, B.A., Arthur M'Keown Templepatrick, Co. Antrim, to Lizzie Algeo, Fougher, Dunfanaghy, Co. Donegal.

Deaths.

M'ROBERT.—August 18th, at Ballynahinch, Hugh Robert M'Robert.

PETTIGREW.—Aug. 13, at her residence, The Dam, Monlough, Mary, relict of the late John Pettigrew, of Tullygirvan.

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